

Heart is the Temple

By

SWAMI TATTVAVIDANA GURU SARASWATI



इंधरास्सवैभूतानां हृदेशोऽजुनं तिष्ठति

BRAHMA VIDYA KUTEER
Old Alwal, Secunderabad - 500 010. (A.P.)



श्रीगणेशाय नमः

Heart is the Temple

BY

SWAMI TATTVAVIDANANDA SARASWATI

BRAHMA VIDYA KUTEER
Old Alwal, Secunderabad – A. P.
500 010.

**First Edition, 2005
Copies, 2000
Price, Rs. 15/-**

Copyright : The author

**Published by
Brahma Vidya Kuteer
1-3-93, Old Alwal,
Secunderabad – A.P.
500 010.**

**Published with the financial assistance of
Smt. Dr. Gita Raman and Sri Raman,
Arsha Vidya Gurukulam, Saylorsburg, PA.**

**Printers:
Image Offset Printers,
3-5-626, Street No.8, Himayatnagar, Hyderabad – A.P.
Phone : 2322 3645, Mobile : 98480 21518**

श्रीगणेशाय नमः

HEART IS THE TEMPLE

1. Purpose of Temple Worship

Religion is not separate from philosophy in Hindu Dharma. In the western culture, however, great philosophers like Aristotle had nothing to do with religion. In fact, some of them like Bertrand Russell were even against the organised religion. Thus the philosophy is distanced from the religion in the west. In Hindu Dharma, however, we find a marvellous synthesis of philosophy and religion. Here, religion is never opposed to philosophy, and philosophers are not against religion.

In our Vedanta classes, we teach that Brahman, the Supreme Reality, is *ekamevādvitiyam*, One without a second (*Chāndogya upaniṣat*, 6-2-1). Yet we have a temple as an integral part of our place of teaching, called *gurukula*. This is not a contradiction; Vedanta accommodates temple worship and all other forms of worship as well. All worship is meant to lead us to Brahman. That is what is called *karma yoga*. That *karma*, an act of worship (or any action for that matter), which helps the aspirant to know the ultimate Truth, is *karma yoga*. On the other hand, that *karma* which keeps us in *samsāra*, the cycle of birth and death, is bondage.

The temple is a place to worship *Īśvara*, or to perform rituals. With proper attitude, the rituals can be transformed into *karma yoga*. On the other hand, without proper understanding, the rituals can have their own problems. In a discussion, Lord *Śrī Kṛṣṇa* points out (Bhagavad Gita, 2-41) that Vedic rituals help a person who has clear understanding about the ultimate goal in life, whereas those who do not have such an understanding get lost in the jungle of rituals.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥

*vyavasāyātmiikā buddhirekeha kurunandana,
bahuśākhā hyanantāśca
buddhayo'vyavasāyinām.*

O Arjuna, the disposition (of the people) committed to Self-knowledge is one-pointed; whereas the irresolute ones pursue countless lines of thought in a variety of directions (without any focus whatsoever).

Therefore, the temple worship should create *jijñāsā*, an intense desire for Self-knowledge in the devotees. That is the real purpose of temple worship.

When a person goes to a temple and worships the Lord, he is said to have *bhakti* or devotion. The devotee takes himself to be a limited individual possessing certain merits and demerits. He considers himself to be a *kartā*, doer, and a *bhoktā*, enjoyer. He offers prayers in the temple to earn *pūṇya*, merit and enjoy the benefits of that merit later. The temple is meant for such *jīvas*, limited individuals, experiencing

samsāra, the life of continuous becoming. If one does not consider oneself a doer-enjoyer, then there are no grounds for further worship, for all worships have culminated in such a person's wisdom. Yet, he may continue to worship for the sheer joy of worshshipping the Lord, who is none other than the Self, and also to set an example for others.

2. Correct Appreciation of Īśvara

We have to worship Īśvara in a temple with the right attitude. Īśvara and *jīva* are not essentially different; they are not opposed to each other as far as their fundamental nature is concerned. Both are *cetana*, sentient, and *sanātana*, eternal. Lord Śrī Kṛṣṇa declares the same in so many words in the Bhagavad Gita (15-7).

ममैवांशो जीवलोके जीवभूतस्सनातनः ।

mamaivāṁśo jīvaloke jīvabhūthassanātanaḥ.

In the world of *jīvas* or individuals, a part of Me alone exists as the *jīva*, who is eternal.

The adjective *sanātana* is used not only for Īśvara, but also for the *jīva*. In the scriptures, same set of attributes are used to describe the essential nature of both Īśvara and *jīva*. This is illustrated by the following description of *jīva* in the Bhagavad Gita (2-20):

अजो नित्यशशाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

*ajo nityaśśāśvato'yam purāṇo
na hanyate hanyamāne śarīre.*

This (Self) is unborn, eternal, undergoing no change whatsoever, and is ever new. When the body is destroyed, the Self is not destroyed.

Even though there is a difference in their *upādhis* (the limiting adjuncts), *Īśvara* and the *jīva* are essentially one and the same. Their essence is *caitanya*, the Awareness. *Jīva* is one particularization of the same Awareness as *Īśvara* is another particularisation. The difference is only in the *upādhis* of *jīva* and *Īśvara*, just as a stone is different from a mountain. Because of the false identification with the *upādhi*, the emerging individual may appear to be very insignificant *vis-a-vis* the universe and its Creator.

The individual has to discover the ultimate truth of oneness of *Īśvara* and *jīva*. The moment the individual drops the false identity with the *upādhi*, he is one with *Īśvara*. 'In fact, we are *Īśvara* at all times. However, as of now, I have I-sense in the physical body, and hence a sense of limitation. Therefore, I worship *Īśvara*'. This is the correct attitude towards worship.

For some, any talk of oneness of *Īśvara* and *jīva* is blasphemy. 'Where are you and where is *Īśvara*? You are very limited in your knowledge and power, while *Īśvara* is all knowledge and (commands) all power. If you talk of oneness, you will incur sin; *Īśvara* will punish you, and will send you to hell,' they say. This kind of extreme dualism is absolutely incorrect. Any worship or ritual based on the notion of absolute division has lost its meaning and purpose.

3. Four Types of Devotees

Lord Śrī Kṛṣṇa talks of four kinds of devotees in the Bhagavad Gita (7-16):

आतो जिज्ञासुरथर्थी ज्ञानी च भरतर्षभ ॥

ārto jijñāsurarthārthī jñānī ca bharatarṣabha.

Oh the foremost in the family of Bharata, (there are four types of devotees,) the one in distress, the one who longs to know Me, the one who wants security and pleasure, and the one who knows Me.

The one who is in distress or difficulties worships the Lord and prays, 'O Lord, I am suffering from so many problems; why don't You bestow some grace on me? Why don't You look at me with a little love and affection?' This kind of prayer is perfectly in order. Even Śrī Śaṅkara says in the *Saundaryalahari* [57]:

दृशा द्राघीयस्या दरदलितनीलोत्पलरुचा
दवीयांसं दीनं स्नपय कृपया मामपि शिवे ।

*dṛśā drāghīyasyā daradalitanilotpalarucā
daviyāṁsam dinam snapaya kṛpayā māmapi
śive.*

Oh Consort of Lord Śiva, Your wide eyes resemble the blossoming blue lotus. I am wretched, being separated (by ignorance) from You. Kindly glance at me and shower your grace.

This kind of worship of Īśvara with an imploring attitude, born out of helplessness, to seek Īśvara's grace to come out of difficulties is called *ārta bhakti*.

One may also worship the Lord to achieve prosperity. Such a devotion is called *arthārthī bhakti*. The devotee invokes the Lord's grace not only when he seeks success in his ambitious endeavours, but also when he is in distress. However, a spiritual seeker interested in Self-knowledge tries to rise above all the desires. He does not worship the Lord for perpetuating the desires.

Jijñāsā is an intense desire for Self-knowledge. Even to discover a value for Self-knowledge, the grace of the Lord is indispensable. Once such a value is discovered, the aspirant is not too far from becoming a *jñāni*, the enlightened, who is the epitome of devotion. After presenting the four types of devotees, the blessed Lord says:

उदारास्सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

udārāḥ sarva evaite jñānī tvātmaiva me matam.

All these indeed are noble, but the one who knows Me is Myself alone. This is My vision (Bhagavad Gita, 7-18).

The typical examples given for these four kinds of devotees are *Gajendra*, the king of elephants, for *ārta*; *Dhruva* for *arthārthī*; *Arjuna* and *Uddhava* for *jijñāsu*; and *Prahlāda* and *Śrī Śaṅkarācārya* for a *jñāni*. All of the devotees are great, but the enlightened is one with the Lord Himself, which is the final goal in life. Hence, all the rituals, temple worship, and prayers should lead and help us grow in that direction. Only then the purpose of temple worship is accomplished. Otherwise, it perpetuates *samsāra*, a life of becoming and bondage,

the world-centric life. Unfortunately, such a spirit and orientation in devotion and worship is not very much noticeable in Indian society today.

4. Symbolism of Temple Worship

In the vision of the Upanishads, the Lord is not an elderly gentleman sitting in the heaven. He is the Cosmic Person, the knowledge and energy (*Hiranyagarbha*) and the material (*Virāt*) of the universe. The temple architecture is symbolically significant in all aspects. Space is the very first manifestation of *Hiranyagarbha*, the Cosmic Person. Space is mainly characterised by four directions; similarly, temple has four main gates. The symbolic spirit of these gates is captured in the following hymn of the *Mundakopanishat* (2-2-11).

ब्रह्मैवेदममृतं पुरस्तात् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण।
अधश्चोर्ध्वं च प्रसुतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्॥

*brahmaivedamamṛtam purastād brahma paścād
brahma dakṣiṇataścottarena, adhaścordhvam ca
prasṛtam brahmaivedam viśvamidam variṣṭham.*

All that is in front is the Immortal Brahman alone. Brahman is at the back, as also on the right and the left. Brahman is below and above. Supreme Brahman alone pervades this universe.

a. Heart

The essential nature of every human being is the Awareness (Atman) expressing through this limiting adjunct called the body. And this Atman is none other

than the Infinite Brahman reflecting in the finite space of the heart.

अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।

*anorāṇīyānmahto mahīyānātmā guhāyām
nihito'sya jantoh (Kathopaniṣat, 1-2-20)*

Atman is subtler than the subtlest and greater than the greatest. It abides in the cave of the heart of this living being.

Brahman the cause of the universe alone is called Atman as It expresses in the body-mind. Wrong identification of Atman with the limiting adjunct (*upādhi*) is the cause of bondage, and understanding of the oneness of the Atman with Brahman is the enlightenment that liberates the individual from this bondage. The Lord verily abides in the cave of the heart. Similarly, a figure symbolising the Lord is installed in a cave-like *garbha-grha*, the inner *sanctum sanctorum*, in the temple. Even in the biggest of the temples, the sanctum sanctorum is small in size. It is just by sheer ignorance that one assumes or imagines that merit and sin accrue to Atman obtaining in the heart. Brahman can be cognised in the cave of the heart of every human being as his innermost reality.

b. Self-knowledge

For liberation from the bondage of *samsāra*, there is only one way.

ब्रह्मविदाप्नोति परम् ।

Brahmavidāpnoti param.

The one who knows Brahman attains Brahman, the Supreme Reality (*Taittriya Upaniṣat*, 2-1).

The *Kaṭhopaniṣat* (1-2-20) explains this further:

तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ।

tamakratuh paśyati vītaśoko dhātuprasādān-mahimānamātmanah.

The desireless, being free from grief, sees the glory of Atman through the serenity of senses and mind.

It is thus the Self-knowledge which ultimately takes one to *Īśvara*. All other spiritual practices help us along the way.

ज्ञात्वा मां शान्तिमृच्छति ।

Jñātvā mām śāntimṛcchati.

Knowing Me, one attains peace (Bhagavad Gita, 5-29).

Bhagavān does not say that one attains peace by knowing Me and also doing something afterwards (*jñātvā kṛtvā śāntimṛcchati*). This is like saying, *bhuktvā tṛpyati*, having taken the food one is sated. One need not make any additional effort after consuming the food to be gratified. There is no gap between taking the food and being sated. In fact, even while taking the food, one gets sated. Similarly, liberation is simultaneous with Self-knowledge; there is no gap between knowing and freedom or liberation.

तमेवं विद्वान्मृत इह भवति । नान्यः पन्था विद्यते यनाय ॥

*tamēvam vidvānamṛta iha bhavati, nānyah panthā
vidyate'yanāya.*

One who knows Atman becomes immortal now and here. There is no other way to attain liberation (*Puruṣa sūktam*, 2).

We may now revert to the symbolism of the temple. There is only one door for the *sanctum sanctorum* in a temple. You may enter a temple through any of the four doors, but to reach the Deity there is only one door. That one door signifies the path of Self-knowledge. In this context, the statement that different paths lead to the same God has to be correctly interpreted. All pursuits prepare the seeker for the ultimate realisation of the One non-dual Reality, just as all the four doors lead to one single entrance to the *sanctum sanctorum*.

c. Ignorance

Generally, the inner *sanctum sanctorum* of a temple is relatively dark. The idol is typically made of black stone. The priest inside the *sanctum sanctorum* wears modest clothes, not anything particularly brilliant. The walls of the shrine may also be dull due to the deposition of the soot from the oil lamp. The inner shrine by design is not well illuminated. Typically there is a small lamp which is too small to illuminate the innermost shrine completely. The *sanctum sanctorum* symbolizes *hrdaya*, the heart which has *ajñāna*, ignorance. It is the *ātma guha*, the cave of Atman. The idea is that the spiritual aspirant may think of his ignorance, at least in

the sacred presence of the Lord. There is ignorance in our hearts, but *Īśvara* also abides there.

d. Devotion

A small lamp is kept in a corner of the inner shrine. Usually, it continues to burn indefinitely without any break. They call it *akhaṇḍa dipa*, a lamp that shines without any interruption whatsoever. The significance is that the lamp of knowledge should ever shine in our heart. It means that every action and every thought in our life should be governed by Self-knowledge, for actions and thoughts having their basis in Self-ignorance can only lead to further bondage. Using the above metaphor *Bhagavān* presents knowledge as the fruit of devotion in the Bhagavad Gita (10-11):

तेषामेवानुकम्पार्थमहमज्ञानं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

*tēṣāmēvānukampārthamahamajñānajam tamah,
nāśayāmyātmābhāvastho jñānadipena bhāsvatā.*

Seated in the heart, I destroy (the delusion) the darkness born of ignorance, by the shining lamp of knowledge, because of my compassion towards them (the devotees).

In the inner shrine of the temple, the darkness unremittingly tries to envelop the lamp, and the latter in return is struggling to dispel that darkness. Such struggle is constantly going on in the devotees' hearts too between the ignorance and the desire for

knowledge. This is the symbolism of the tiny lamp in a corner of the inner shrine.

The lamp in the shrine is necessarily an oil lamp. It cannot be substituted with an electric lamp, though of similar appearance, for every aspect of the oil lamp has significance. *Śrī Saṅkara* provides a marvellous symbolism of the lamp of knowledge in his commentary on the above verse.

अज्ञानं अविवेकतो जातं मिथ्याप्रत्ययलक्षणं मोहान्धकारं तमो
नाशयामि। आत्मभावस्थः आत्मनो भावः अन्तःकरणाशयः तस्मिन्नेव
स्थितस्सन् ज्ञानदीपेन विवेकप्रत्ययरूपेण ॥

ajñānajam avivēkatō jātam mithyāpratyaya-
lakṣaṇam mōhāndhakāram tamō nāśayāmi.
ātmabhāvasthaḥ ātmanō bhāvah
antahkaranāśayaḥ tasminnēva sthitassan
jñānadīpēna vivēkapratyayarūpēṇa.

I abide in the abode of the heart (of the devotees), and dispel the darkness of delusion appearing in the form of false notion born out of non-discrimination (between the Atman and the non-Atman), with the lamp of knowledge in the form of right discrimination.

Śrī Saṅkara further continues :

भक्तिप्रसादस्तेहाभिषिक्तेन मद्भावनाभिनिवेशवातेरितेन
ब्रह्मचर्यादिसाधनसंस्कारवत्प्रज्ञावर्तिना विरक्तान्तःकरणाधारेण
विषयव्यावृत्तचित्तरागद्वेषाकलुषीकृतनिवातापवरकस्थेन
नित्यप्रवृत्तैकाग्रध्यानजनितसम्यग्दर्शनभास्वता ज्ञानदीपेन ॥

bhaktiprasādasnēhābhisiktēna madbhāvanābhinivēśavātēritēna brahmacaryādisādhana-samskāravatprajñāvartinā viraktāntah-karaṇādhārēṇa visayavyāvṛttacittarāgadvēṣā-kaluṣikrtanivātāpavarakasthēna nityapravṛttaikāgradhyānajanitasamyagdarśana-bhāsvatā jñānadīpēna.

The lamp of enlightenment is full of the oil of harmony imbued with devotion. It is well lit by the breeze of intense feeling of devotion towards Me. The wisdom developed by the impressions arising out of the intense pursuit of celibacy etc. is its wick. The mind suffused with dispassion is its base (containing the oil). It is protected from the extinguishing winds of attachment and aversion, by the intellect withdrawn from the sense pleasures, functioning as a shelter. The right vision born out of constant meditation with a single-pointed focusing of the mind is its brilliance.

Typically, an oil lamp is lit inside the shrine. The word *sneha* means the oil and also love and affection. When the aspirant settles into devotion to the Lord, he acquires an equipoise of the mind. In the metaphor, that devotional state of mind serves as oil for the lamp of knowledge. Normally, the devotees light oil-lamps in the shrines all over India. Oil has two characteristics: it is very sticky, and its flow is continuous and unbroken. The devotee should acquire these two characteristics in the heart in his devotion to the Lord. In the *Nārada Bhakti-sūtras* (2) devotion is defined as the supreme love towards the Lord, a love without any agenda. Further, one should be steadfast in one's devotion to

the Lord like the smooth and unbroken flow of oil as it is poured from the vessel into the base of the oil-lamp.

In the innermost shrine, there is just enough air to keep the lamp burning. The absorption of the devotee in the contemplation of *Īśvara* is indeed the air that keeps the flame of devotion burning. Sometimes that absorption expresses itself in the form of tears of joy rolling down from the devotee's eyes or as a slight tremble in the voice and so forth.

e. Values

The symbolism continues further. There is a *varti*, wick, made up of cotton, that sustains the flame. It stands for a proper value system in the devotee's life, e.g., discipline in the eating habits and speech, right attitude towards others and so on. A proper value system and good *samskāras* (tendencies) are extremely important in the devotee's life. The devotee should receive the guests at his door with reverence and should help the poor. He should not use harsh language against others. Such a life style is conducive to devotion in the manner the wick is essential for emission of light from the lamp.

f. Dispassion

An oil-lamp has a wide base serving as a receptacle. It holds all the oil required to fuel the flame, and also provides stability to the lamp. The mind filled with *vairāgya* or dispassion is the base. The lamp may be provided with a chimney which protects the flame from the gusts of wind. Our infatuation with the sense objects, resulting in intense likes and dislikes, is the

strong gust of wind that puts off the flame of devotion. Once a strong attachment or aversion arises in the mind, the devotion and the wisdom are swept away. *Rāga* (attachment) and *dveṣa* (aversion) are compared with day-light robbers by *Bhagavān Gitācārya* in the *Bhagavad Gita* (3-34):

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥

*indriyasyendriyasyārthe rāgadveṣau
vyavasthitau, tayorna vaśamāgacchettau
hyasya paripanthinau.*

Rāga and *dveṣa* are deep-rooted in every one of the sense objects. May the aspirant not come under their spell, for they are his or her highway robbers.

If a desire arises in our mind while we are studying something, the study ends at once. If an intense attachment or aversion springs up in the mind while one is peacefully enjoying something, that enjoyment disappears instantly. These dacoits rob one of one's devotion, peace of mind, and right thinking. *Rāga* makes the person blind, while *dveṣa* burns the person's heart. Just as we steer clear of the known dacoits, we should steer clear of *rāga* and *dveṣa*.

Hatred in the heart is like wood set afire. It destroys its very underpinning. The person who nurses hatred in his heart lies wide awake at night, while the other person, who is the target of the hatred, would sleep happily. It may be noted that devotion and sorrow

can co-exist in the heart, while hatred and devotion cannot.

g. Mastery of the Mind

The devotee should have a focused mind. The single-pointedness of the mind can be developed through meditation and *mantra japa*. A serene mind is needed to appreciate the teachings of Vedanta.

Generally some *prasāda* (food offered to the Lord) is distributed in the temples, and the devotees receive it and eat it with a lot of reverence, even when it is not very appetizing, since it is seen as coming from *Īśvara*. Partaking of *prasāda* is considered a sacred act; its quality or quantity is not important. *Prasāda* stands for *prasāda buddhi*, an attitude of graceful acceptance. Even when I do not like the item offered as *prasāda*, I partake of it. The devotional attitude with which the *prasāda* is received and eaten alone matters. The serenity of the mind symbolised by the *prasāda* in the temple is eulogised by the Lord in the Bhagavad Gita (2-64,65) as follows:

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते।
प्रसन्नतेतसो ह्याशु बुद्धिः प्रत्यवतिष्ठते ॥

*rāgadvēṣaviyuktaistu viṣayānindriyaiścaran,
ātmavaśyairvidhēyātma
prasādamadhibigacchati.*

*prasāde sarvaduhkhānām hānirasyopajāyate,
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate.*

One may interact with the objects of the world through the senses that are free from attachment and aversion, gaining mastery over them. One who has mastered the mind attains *prasāda*, the serenity and harmony, and will be free from all sorrows. Such a person's mind is readily absorbed (in Atman).

The *prasāda buddhi* helps us cultivate a mind that is equanimous in prosperity as well as in adversity out of recognition of the fact that whatever we receive, whether good or bad, is given to us by *Īśvara*. *Īśvara* is the *karma phala dātā*, the giver of the results of our action. They are the outcome of *Īśvara*'s *karma niyati*, the law regulating the results of action. *Īśvara* bestows the *karma phala*, the results of the actions accordingly; we receive what we deserve. That is why *Īśvara* is called *sarvajña*, the all-knowing. He does not favour one or discriminate against other. *Īśvara* is not arbitrary or capricious. Therefore, we have to learn to treat both prosperity and adversity as *Īśvara*'s *prasāda*.

The only difference between pleasure and pain is how we react to them. Pleasure is welcome whereas pain is rejected. *Prasāda buddhi*, the attitude of graceful acceptance, helps us to overcome the narrow boundary between pleasure and pain, leading to the composure of the mind and absolute happiness. When we are ready to accept pain, it is no longer a pain. Without cultivating such an attitude, the devotion will be shaky. Life is not a

bed of roses. Sometimes it may appear that the people who do not have any devotion are better off; but that is not true. The law of *karma* does not spare anyone. In adversity, people complain against *Īśvara*. However, assimilating the spirit of partaking of *prasāda* in the temple helps us to develop the right attitude.

5. Summary

The seers have incorporated the entire teachings of the Upanishads and the Gita in the temple worship. When we visit any temple, we should keep this vision in mind. Once we understand correctly the symbolism of temple worship, the temple emerges from a seat of worship to a seat of learning.

॥ हरि: ओं तत्सत् श्रीकृष्णार्पणमस्तु ॥

hariḥ ὁṁ tat sat śrīkṛṣṇārpaṇamastu

* * * * *

ACKNOWLEDGEMENTS :

1. Smt. Chaya Raj, New Jersey, USA
2. Dr. Krishnakumar (KK) S. Davey, New Jersey, USA
3. Sri Puppala B., Secunderabad, AP, India.



Other Works of Swami Tattvavidananda Saraswati

SANSKRIT :

1. Dakshinamurti Ashtottara Sata Nama - Tattvaprakasika commentary (with English translation B.)

ENGLISH :

1. Science in Krishna Yajurveda
2. Sri Dakshinamurti stotram - Tattvaprakasika commentary
3. Aditya Hridayam - Tattvaprakasika commentary
4. Ganapati Upanishat - Tattvaprakasika commentary
5. Understanding Iswara (Booklet)
6. Essentials of Hinduism (Booklet)

TELUGU :

1. Brihadaranyakopanishat - Telugu teeka (Volume I)
2. Vivaha Samskaramu
3. Srimad Bhagavatham - Tattvaprakasika teeka (4 volumes)
4. Dakshinamurti Stotram - Telugu teeka
5. Sri Devi Mahatmyam - Telugu teeka

TRANSLATIONS INTO TELUGU :

1. Intinta Gita Adhyayanamu (4 volumes)
2. Sri Siva Mahapuranam (4 volumes)
3. Dakshinamurti
4. Sadhana Sadhyamulu
5. Vedanta Bhoomika
6. Dhyanamulu
7. Gita Saramu
8. Brahmanubhuti

UNPRINTED :

1. Suta Samhita Sarah
2. Panchikarana Vartikam - Tattvaprakasika commentary in English